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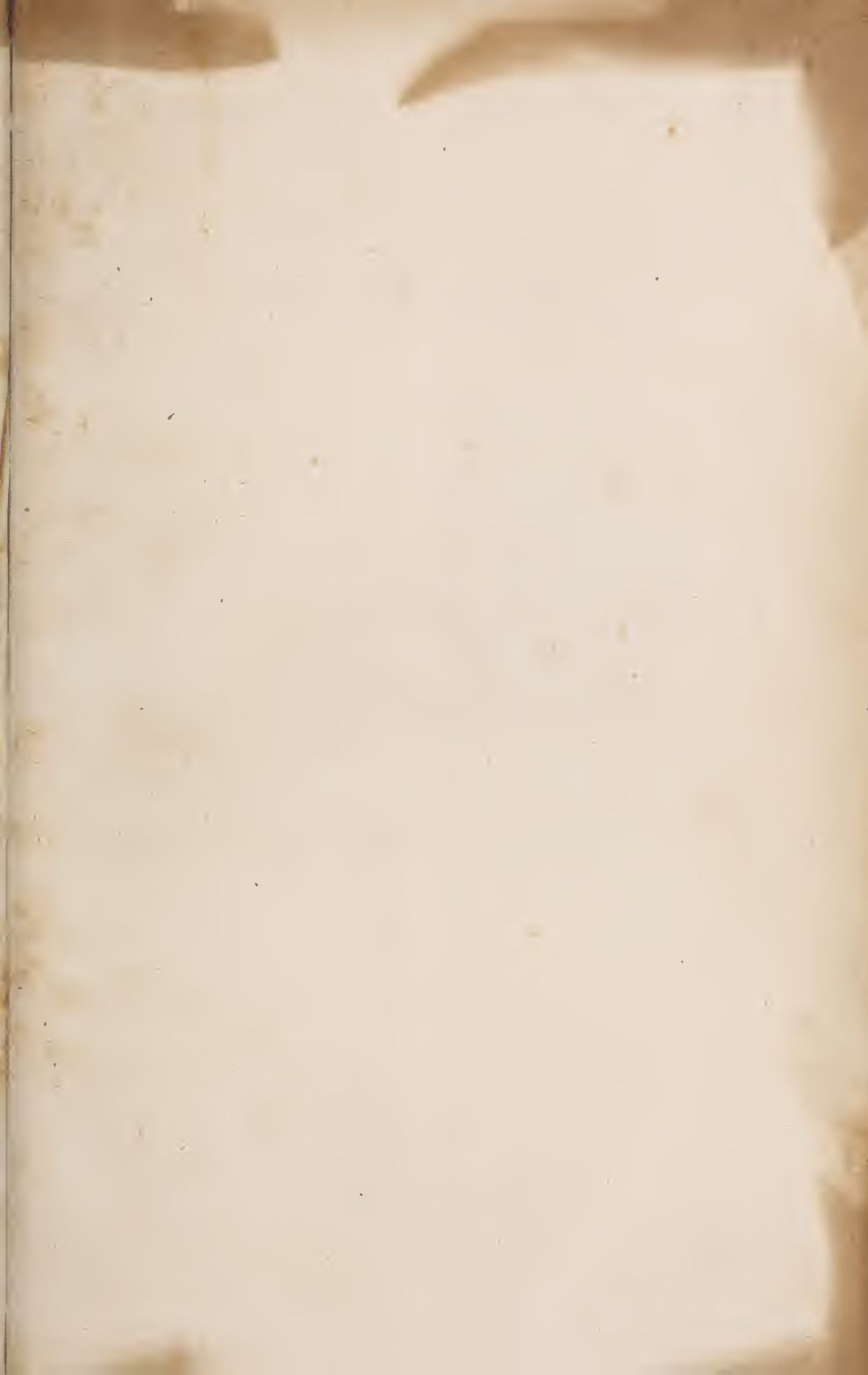
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The Spirit of Missions:

EDITED FOR THE

BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVI.

SEPTEMBER, 1851.

No. 9.

MISSIONARY REPORTS.

Oregon.

WE commend the following communication from the Missionary in Oregon, to the attentive perusal and thoughtful consideration of every member of the Church. It shows that the great work with which, in the providence of God, he has been entrusted, has been commenced with zeal, energy, and prudence; while the importance of the Mission, and the necessity for an immediate increase of laborers, cannot be overrated. We sincerely hope that the willingness of the Church to carry on this new enterprise, will be as manifest as is its ability to do so.

Portland—REV. WILLIAM RICHMOND.

PORTLAND, OREGON TERRITORY, 19th May, 1851.

To the Domestic Committee of the Board of Missions, &c.:—

GENTLEMEN—

AFTER leaving New-York, in the steamer Cherokee, we had religious services on board—sometimes several—every day, until our arrival at Chagres. While we were waiting for the steamer of the 15th at Panama, I visited the Island of Taboga, about twelve miles from Panama, the residence of Captain Cleaveland Forbes, agent of the Pacific Mail Steam-ship Company, and performed morning service on Sunday, the 13th April, on board the U. S. sloop of war Vincennes, Captain Hudson, then lying at Taboga, and afterwards at the house of Captain Forbes. After the services, I presided at the organization of a Protestant Episcopal Church, in the Island of Taboga. The Church was called "The Church of the Ascension." Wardens and vestrymen were elected, and Captain Forbes, the senior warden, stated his resolution to apply to the Foreign Committee of our Board for a clergyman,

and to offer a salary of \$1,500. Probably the Foreign Committee have heard from him. This is, probably, the *first* Protestant congregation ever organized in the Republic of New Granada. We left Panama on the 15th, and I continued to take my share in the religious services that were held every day on board the *Northerner*, until we arrived at Acapulco. On leaving Acapulco, I was taken ill with the Panama fever, and another complaint, and continued to be most of the time confined to my couch, until our arrival at San Francisco on Monday morning, the 5th of May. On the voyage from Panama, I buried one man at sea, and married a couple. As we found most of the city had been reduced to ashes on the Saturday night previous, and the steamer *Columbia* was ready to start for the mouth of the *Columbia*, I went immediately on board that steamer, commanded by my gentlemanly relation, Captain A. C. H. Le Roy, son of Mr. Herman Le Roy, of New-York. Here I experienced every comfort and attention which my condition required, for I had been much weakened by my illness. We sailed from San Francisco on the afternoon of Tuesday, continued our religious services whenever the boisterous weather would permit—for our passage was very rough—arrived at the mouth of the *Columbia* on Saturday about noon, and, fortunately for us, for *this* time, the same steamer took us up to this place, where we arrived by daylight on Sunday morning. As there was no place provided, I did not officiate on that day; but on Sunday the 18th, I preached in the Methodist house of worship, baptized the infant daughter of the Rev. St. Michael Fackler, and presided at the election of wardens and vestrymen, and the organization of a congregation in this place. It is called Trinity Church. It is the *first* Episcopal congregation ever organized in this Territory. The Rev. Mr. Fackler read prayers in the morning, and preached in the evening. The house was nearly full on both occasions. Mr. Fackler was ordained by Bishop Moore of Virginia, in 1841, and is now canonically connected with the Diocese of Missouri. He has resided in this Territory nearly three years, but not continuously, having been part of the time in California. He first came to this Territory across the plains, in search of health, from Missouri, in 1847. He has occasionally officiated, as opportunity offered, and has a part of the time been engaged in teaching a school. I enclose a letter respecting him from the Rev. Wm. Roberts, Superintendent of the Methodist Missions in California and Oregon. All the persons to whom I have shown this letter, confirm the statements of Mr. Roberts. Mr. F. is also well known to our friend, the Rev. G. T. Bedell, of Ascension Church, having been with him at Bristol College, near Philadelphia, and in the Theological Seminary at Alexandria. He refers me, for your satisfaction, to Mr. Bedell. Mr. F. performed the services very creditably indeed, yesterday. He seems desirous of being put to work by the Church; and from all I have seen of him, having spent about a week with him in Portland, while he was on a visit to his father-in-law, the Rev. James H. Wilbour, Methodist Missionary in this place, who earnestly recommends Mr. F. to me as a pious and useful man, I do cordially recommend him to the Committee for appointment, as a Missionary of the Board to this Territory, and hope sincerely that the communications I send will secure his immediate appointment. I do not know a man in the Church better fitted, considering all the circumstances, to this region. He is considered by the inhabitants as one of themselves, and is universally esteemed and respected. Personally, I have taken a great liking to him, and have derived from him more useful information respecting the objects of my mission here, than from all other sources together. I

have been called upon by Gen. Hamilton, of Oregon City, Secretary of State of this Territory, whose letters the Committee I think have seen, addressed to Mr. Dusenberry of New-York. Mr. F. and I expect on next Sunday to attempt the organization of a parish in Oregon City; and as Mr. Fackler's "land claim," as it is called here, of 640 acres, is located about twenty miles from that place—if the matter were left to me, I should advise him to give his services to that city, and the region more immediately around him. He has a home—a shanty—not distant. This is a matter of very great importance, as the expense of rent and living is so very heavy here. He will thus be enabled to give himself fully to the work, which, by my advice, he is to commence at once, at a somewhat smaller salary than would be otherwise absolutely necessary for his bare subsistence. He tells me he has always been very desirous to commence the foundation of our Church in this Territory, and has written to his Bishop and other persons on the subject, but was fearful of acting in the matter without especial authority. He appears to be an humble-minded and very devout man. In fixing the salary, however, I trust the Committee will bear in mind, that the whole expense of his outfit—which in my case was about one thousand dollars—is saved to the Board of Missions, and that no clergyman can board in one of the towns here for less than twelve dollars a week, and at least as much more for his horse. The Methodist Missionary Committee allow their Missionary and his wife, at this place, \$900 per annum for his table expenses, exclusive of house rent. I cannot afford to keep a horse, but Mr. Fackler will be obliged to have one, and for a part of the time can feed him on his own land. At my suggestion he has written me a letter, the substance of which I send for the information of the Committee.

"I requested Mr. Fackler to give me such information respecting the prospects of our Church in this territory, as his experience and extensive acquaintance with the inhabitants fit him to impart. I also asked him for such suggestions as might be of service to the Committee in their future operations here. In the first place, then, he thinks that Portland and Oregon City are the two best points for *central operations*. The Committee will perceive that I am already acting in accordance with this suggestion. Next, that Columbia City, near Fort Vancouver, about twenty miles from this place by water, and ten by land, a very bad road, or rather trail, would be an important station, especially as the Missionary to that station might, probably, be made United States Chaplain of the Military Post there, and would also have access to the town laid off at the Cascades, and to "the Dalles," still higher up, of the Columbia. As regards Salem, which is situated nearly in the centre of the rich valley of the Willamette, and is the strong position of the Methodist denomination—the Methodists, I am informed by Mr. Wilbour, having already expended about 110,000 dollars on their missions to this Territory—it is difficult to say, just at this moment, whether there are any persons there who would take an interest in the organization of our Church. Mr. Fackler, however, informs me, that he has the promise of a lot for our Church, at Salem, and that probably more than one might now be obtained. Three months, on account of the constant immigration, may make as great a change in Salem as they *have* in Portland. Three months ago it would have been difficult to have the responses here: yesterday the responses, the chanting, the whole services, were conducted in a most orderly and gratifying manner. Mr. F. says, that he could, if deemed expedient, officiate occasionally at Salem. Milwaukie, about mid-way between this place and Oregon City,

can be reached by the Missionary here. Mr. F. also knows of several Episcopalians scattered about the Territory, with whom it is our intention to correspond. In addition to these suggestions of Mr. F., I think, from what I learned on my passage up, that a Missionary might be stationed at Astoria, and extend occasional services to Pacific City—a new place with a few houses, immediately at the mouth of the north channel of the Columbia—and to the Clatsop Plains, a small farming region on the sea-shore, south of the south channel of the river. These plains are, I understand, about a mile wide, and twelve or fifteen miles long. There is also a small settlement at St. Helen's and Milton, on the Columbia, near the lower mouth of the Willamette, which may become of considerable importance. But things are so constantly changing here, that it is difficult to say what six months may bring forth. This city of Portland was commenced, in earnest, only about a year from last March. There are now from 1,200 to 1,500 inhabitants; a Methodist and a Congregational House of Worship—the latter not yet entirely finished; a School-house; a number of vessels from Boston and elsewhere lying by the banks of the river; a splendid steamer belonging to the Pacific Co. of New-York, about to ply up and down the Columbia and the Willamette; two steam saw-mills; a Masonic Hall, &c. The Methodist Missionary is also having the timber hewed for a Female Seminary under his direction, two blocks (sixteen lots) having been set apart to his Church for that purpose. I ought to inform the Committee, in order that in their future appropriations they may act understandingly, that the expenses of living and of labor of all kinds, in this region, is enormous. I occupy a room in a shanty, merely clapboard, quite open to the air, with a rough unplanned and ungrooved floor—no carpets, no plastering, and no ceiling. For this I pay twelve dollars a month, three dollars, fifteen was the price, having been deducted by the landlord on account of my mission. I also do my own cooking, and gather my own wood out of the forest behind me, and yet my expenses will be as great as at a good boarding-house in New-York. Washing is now *reduced* to four dollars per dozen, and carpenters' wages are from eight to twelve dollars per day. Milk is twenty cents a quart; butter, which I dispense with at present, fifty cents a pound, and other things in proportion. I had to pay a woman two-and-a-half dollars for half a day's work, scrubbing my floor. Alas! gold has been found in abundance between the Umqua and Klamet rivers, *in Oregon*. By the way, Mr. Scofield, from Connecticut, one of the proprietors of the City of Umqua, at the mouth of the river of that name, says, a Missionary of our Church might be employed usefully in the valley of the Umqua and the surrounding regions. He promised to write to me more fully on the subject. The Umqua is navigable for about thirty miles, and enters the Pacific south of the mouths of the Columbia. Mr. Scofield has himself surveyed, and is now publishing, at San Francisco, a map of that region. It is, by far, the best I have seen.

"*May 23, 1851.*—Since writing the above, it affords me great satisfaction to inform the Committee, that the proprietors of this city have concluded to appropriate to the use of our Vestry here, as Trustees, the only feasible method, eight lots—one entire block, or an equivalent in the city lots, for a *Church*, and two entire blocks for a *Male Seminary*, to be commenced, the seminary in six months, and finished in eighteen months. A Female Seminary may also be erected on one of the two blocks. *Now then is the time to strike.* If a few thousand dollars can be sent here now to erect a Church and a School-house, the foundations of our Church

would belaid deep and firm in this central point of the Territory. I am obliged to start immediately on a tour in the Territory, and must close without being able to read over my communication."

Alabama.

Jacksonville—REV. D. D. FLOWER.

"I am unable to report any increase to the communion, or apparent prosperity, more than in my last. The regular attendants upon the services are most zealous in their attachment to the Church, but few in number. Occasionally large congregations come to the Church, but there being but three Church families in the place, the number is generally small. Notwithstanding, I am unable to see much fruit of my labour here; many seeds of my planting will hereafter, by the prayers of the Church, spring up and bear fruit to the glory of God."

Eufaula—REV. W. J. ELLIS.

"The prospects for the Church here are now, I think, decidedly better than they have ever before been. The prejudice against us has been gradually wearing away, so that we are better able to get a fair hearing. The Presbyterians are without a Minister, and they have very kindly given us the use of their Church, in which we have been holding services all the year. I spend one Sunday in the month at Clayton, the county town. About ten miles from there, there are several families of persons favourable to the Church, and they promise to build a Church, if it can be occupied once a month. At present, there is no place in the neighbourhood where I can hold service. When the Church is built, service can be held there in the morning, and in Clayton in the afternoon and at night; so that to fill these two places will only require one Sunday's absence from this place. They are building a neat Church here, to cost about two thousand dollars; it will probably be all finished by the second Sunday in July. A Communion Service, Font, Surplice and Bell, have just been received, and a Sunday-school Library is on the way. We expect to organize a Sunday-school as soon as the Church is opened."

Mississippi.

Aberdeen—REV. J. H. INGRAHAM.

"My present report must, of necessity, be brief and barren of facts, as I have been so short a time since appointed by my bishop to this field, where, besides Aberdeen, St. John's Church, I have charge of Grace Church, at Okolona, and St. Mark's African Chapel, in Chickasaw County.

"I have travelled nine hundred miles, and preached five times since my appointment here. There are fifteen communicants in the parish here; and we are taking measures to erect a handsome Church-edifice, which I hope will be completed by November. The field is very encouraging here for the Church. I trust that I shall be able, at the end of the ensuing six months, to furnish the board a fuller and more satisfactory report. Okolona, of which I have charge, is a thriving parish, recently organized by me, and where we are building a Church-edifice. It ought to be a Missionary station. My services there are wholly gratuitous, as there was no parish there until I collected the few Church people and organized one; and so that I can establish the Church permanently there, I am willing to labor without pay. We expect to have the Church here and at Okolona, twenty

miles north of this place, connected in November. In St. Mark's African Church, on Dr. John Tucker's plantation, of which I have charge, there are about fifty communicants. The congregation numbers from 150 to 200 slaves. Dr. Tucker built the Church at his own expense, at a cost of 1,200 dollars. The slaves follow the Service, and respond with intelligence, many of them being able to read."

Jackson—REV. AMOS CLEAVER.

"The Rector of St. Luke's parish, Brandon, respectfully reports to the Domestic Committee, that during the Missionary year of 1849-50, he has preached regularly at Brandon during the whole year, having filled his appointment, the third Sunday in each month, with but little exception; on one Sunday he was absent, having been disappointed in reaching the station from the irregularity of the cars. The parish is in a very healthy condition, and should the rail-road have its terminus at Brandon, as it now has, this village must become a very important point, and the parish receive much enlargement. I am sorry to have it to say, that since my last report, we have had no additions to the communion from the adult part of the congregation; the attendance, however, on the services is always good, the congregations large and attentive, and such is the respect for religion, that if fathers and mothers are not effectually influenced by it, it is evident, the rising generation feel its power, and must sooner or later yield themselves servants to Christ and his Church.

"Your Missionary, so far from being without hope,—from the respectful attention during our services,—from the unbounded love, confidence and kindness shown to him within the Church and without,—has much to encourage him and much to comfort him. Would that he had no regret! Would that those who love Christ's servants so much, did but love the Maker and his Church more! This is your Missionary's only subject of sorrow!"

Kentucky.

Bowling Green—REV. J. J. PAGE.

"Since my last report, I have officiated regularly at Bowling Green, Russellville, and in the neighbourhood of the latter place, also at Elkton during the greater part of the time. Early in the month of March, I came to this place to reside, and I now extend my labors as far as Glasgow, a town of about eleven hundred inhabitants. The people under my charge have been more abundantly blessed with the means of grace than could have been given them, had I laboured alone; but in the providence of God, I have been assisted during the whole time by the Rev. C. Page.

"I have nothing particularly interesting to report, as regards the prospects of our Church, at any of the places mentioned, except Bowling Green. This is now a very interesting point. Our Services are always well attended, and there are many indications which lead us to think, that nothing can prevent our success, if with patience we wait upon God. The situation of our Church building is a source of much vexation. It is not only outside of the town, but it is situated on a very high hill, which renders the way of approach to it at all times inconvenient, and during the winter season it is attended with considerable difficulty. If it meets with the approval of the bishop, I will visit Virginia during the present summer, in order, if it be possible, to beg a sufficient sum, together with what we can command, to erect a neat Church in the heart of the town. If the trip is made, I will

give you the particulars in my next report. The bishop will visit us during the month of October, when several persons will be confirmed. Since my last report, I have baptized only one adult person and an infant."

Michigan.

Battle Creek—REV. H. SAFFORD.

"In reviewing the events of the past year, we cannot but think an advance has been made, and express our gratitude to Almighty God for his great and distinguishing goodness towards us. Our congregations are gradually on the increase, and all our services are usually very well attended.

"From an acquaintance with those who attend our services, we are persuaded that many are beginning to look with a favourable eye upon our Church, fully persuaded there is more real excellence in our liturgical worship than is elsewhere to be found. One very intelligent lady, who had been reared and educated as an Independent in England, remarked to me not long since: "I love to attend the Church services, for I find less of a cold formalism, and more of the true spirit of devotion, than in any other congregation in the place." Nor is this the only one who is beginning to see beauty and real excellence, where before they only thought there was deformity and a sad lack of all devotion.

"The Bishop has not as yet visited us, and this will account for the fact, of no confirmations being reported. The two adults reported as baptized will be confirmed the first opportunity; and it is our hope that others still, baptized in infancy, will both consider it a duty and a privilege in their own names, to ratify their baptismal vows, and to confess the faith of Christ crucified.

"We feel disposed still to labour in this field, but our hope for success is in Him alone 'who giveth the increase.' And yet it may be, I shall be obliged to leave the field on account of the ill-health of my wife, who is from the East, and with whom this climate does not agree.

"This station is an important one, and still needs the fostering and nurturing care of the Church. Ere many years, we hope it will become self-supporting, and able to assist others."

Charlotte—REV. L. FOOTE.

"Owing to the circumstance stated in a former report, of there being but one house here in which public worship can be held, viz., the county court-house, and which the Methodists occupy in the morning every other Lord's Day, I have been compelled to omit the morning service at such times as heretofore. In consequence, my labours have been limited to holding morning and evening services, and preaching every other Sunday, with evening service, and preaching in the afternoon of the intervening Sunday. But even to this, there have been some exceptions when the congregation did not attend on account of the unpleasantness of the weather, or for some less innocent cause. The truth is, the people are most lamentably indifferent about attending public worship at all; and the fact that the Methodist preachers seldom, if ever, have more than one meeting on a Sunday at the same place, makes many think it popish supererogation to attend Divine service twice. However, the village is considerably increasing in population, and somewhat improving, I trust, in character and habits. As a consequence, for some time past, attendance on the services of the Church has been improving also. But, alas! the great majority, I have too much reason to fear, are only hearers of the Word, and not doers also; and go

away, and straightway forget what manner of men they might have seen themselves to be, while beholding their faces in the faithful glass of the Gospel."

Mount Clemens—REV. EDW. MAGEE.

"As a parish, we have been but eighteen short months in being; and yet from the peculiar difficulties and trials through which we have passed, and which even now, like a belt of fire, encompass us in an advanced position, and threaten fearfully to overcome, we find the little energy we possess too feeble to rally even for a last effort, and would rather yield gloomily to our fate. Sickness, alas! has co-operated only too successfully in working out this state of things. During the nine months gone by, scarcely for a week has its relentless hand allowed me respite from suffering. Intrigue, moreover, in all its multiplied and loathsome phases, so humbling to the so-called Christian character of those who handle it, aiming, as we see, at the pious slandering of the innocent, and the making of false impressions in regard to people and things, and this, too, under the conviction of doing God a service—prefers no modest claim to a share—ay, and a large one—of the credit to which the above result is due. Disappointed in obtaining a lot for a church-edifice, we know not, as a people, what to do, or where to turn. Our friends have seemed to live only in the hope of securing a place on which there might be erected in the future a house whose privileges their children, if not themselves, should steadily enjoy in the service of God. I see in them *now*, however, a change, and a great one. *Their actions are lifeless, because objectless.* Still, upon the whole, we gain, perhaps, rather than lose ground. What say the accompanying statistics? Why, to give expression to but an item or two, they enumerate baptisms, *fifty-six*. Of these, thirty-eight are children, and the balance adults. Thirteen have been confirmed; nine added to the Communion, making our present number twenty-three. *Our bread is emphatically cast upon the waters*: we pray God it return to us, and this, too, in more senses than one, after not many days. Were it not for the stipend allowed the laborer by the Board of Domestic Missions, few, if any, could remain in the West. *Thirty-six dollars and fifty cents* since last November! Surely, the grace of God must sustain us. But let it pass. The ladies of the parish have realized some seventy-five dollars by a fair which was held last Christmas. A change has passed upon them too. They often ask the question, where is the use of effort, our industry is without an object? Yet they deserve praise; and glad am I to give tribute where tribute is due. They have acted well and nobly; their reward is on high. I am anxious to get away from this parish for one better suited to my health. But to leave them without a place to worship in, without, moreover, one to conduct their worship, guideless and shelterless, would be to undo what has been done. I have to accomplish my visiting on foot, and this, one week with another, involves a journey of at least twelve miles. Some weeks as many as *thirty-five*."

Saint Clair—REV. MILTON WARD.

"The condition of this parish, since my last report, has undergone little change. Some discouraging matters, not at first apparent, have been revealed; some trials of faith and patience, not anticipated, have been encountered. Still some accessions of strength, some increase of zeal and charity, have cheered us. We hope speedily to resume the work of building our Church-edifice, to the completion of which we look forward with ardent desire and fond anticipation; a consummation easily and quickly

reached, had not the Church been robbed of the greater part of her inheritance. In the midst of poverty, persecution and reproach, we struggle on, trusting in the Lord our Saviour, rejoicing in the fullness of his promises and the freeness of his Spirit, and lamenting our own lack of confidence, devotedness and love."

Tecumseh—REV. W. M. BURTON.

"The prospects of the Church at this station are, upon the whole, encouraging. Though several have removed and died since I came here of those who were the principal supporters of the Church, and thus their ability to sustain a clergyman without aid from abroad has diminished, yet the attendance upon the services, in Tecumseh especially, during the past year, has generally been decidedly better than in any previous year of my labouring here. The attention to the word preached in both parishes has been marked, and the tone of Church feeling is improving. In Clinton, though but one has been confirmed, several are thinking upon the subject, and will soon, I trust, receive that sacred rite. Among these are two prominent members of the Congregationalists. The progress of the Church at my station will necessarily be slow, but I have no doubt of her ultimate success, if she persevere in her laborious and self-denying efforts. I was absent five weeks last summer, with the permission of the Bishop, on a visit to my dear mother in her last sickness. Soon after my return, I myself was attacked, and was confined to my room five weeks. During my absence and sickness, the services of the Church were kept up in both parishes by lay readers. The lay-reader of this parish is a candidate for orders, and will probably be admitted in May or June next. He had been a communicant of this parish for some time, when received as a candidate, and has pursued his studies under my care. I have found enough to keep me constantly employed in these two parishes, and have not extended my labours much beyond them. My health has not been as good since my sickness last fall, and I have not been able to endure as much labour as before.

"I am sorry that we are still under the necessity of looking to the Committee for aid. But for the losses which we have sustained from deaths and removals, we should, ere this, have been self-supporting. When the prospects are so favourable, and when so much has been already expended here, it would be very much to be regretted, that all should be lost for want of still continued aid. I thought of resigning this spring: but the interest which my people seemed to manifest in having me remain, and the known and often expressed wishes of the Bishop on the subject, have induced me to abandon the thought."

Ypsilanti—REV. J. A. WILSON.

"Since my last report, I have buried two, married one, added two to the communion, and presented one for confirmation, and devoted myself to my usual labors. Everything else remains as last reported."

Wisconsin.

Beloit—REV. S. C. MILLETT.

"There has been, during the past year, a good attendance on the ministrations of the sanctuary, especially when we take into consideration the present inconvenient buildings occupied for the services of the Church. We trust, however, that if we are assisted, as we hope we may be, in the erection of our new edifice, we shall be able to report on the first of October

next, that a Church of suitable dimensions has been paid for, and consecrated to the worship of Almighty God.

"This is one of the most important positions in the interior of Wisconsin, and should not be neglected by the friends of the Church. Now is the time, when aid would be of the greatest importance to the permanent well-being of the parish located here."

Delavan—REV. S. McHUGH.

"Respectfully reports, that from the date of his last report, (Oct., 1850,) up to the present, he has given his undivided labors to this station; he has had two regular services on Sunday, together with superintending and teaching in the parochial Sunday-school. The sacrament of the Lord's Supper is administered on the first Sunday in each month, and there have been some new communicants added.

"During the present season of Lent, there is Divine service on each Wednesday, and a lecture delivered, either explanatory of the doctrines of the Church, or enforcing holiness of life on its members. I am happy to state, that during the past year I have been graciously exempted from sickness, and I trust that gratitude to my Divine preserver will be exemplified in increased ardor in the discharge of Missionary duty."

Fond du Lac—REV. J. SWEET.

"Since my last, few changes have taken place in my parish that indicate prosperity. Yet the changes are very frequent—persons going from it, and others coming to it: so much so, that it is next to impossible to keep a record of my congregation, or even of communicants, that will be correct for a month together.

"Since my last report, I have received three persons to the communion from 'other denominations;' five have been added by removal to the place, and our number is less by three who have removed to other parts of the state. I have baptized four—one adult, and three infants, and have a small number for confirmation.

"Very little has been done within the last six months to forward the completion of our Church building. The great difficulty—not to say impossibility—of procuring money here, even for the most necessary purposes of business, has been the chief cause of delay. How long this state of things will continue, it is impossible to foresee; and yet I fear we cannot proceed with our Church till we can see the end.

"At the solicitation of the Bishop having charge of this diocese, in September last I visited Oshkosh. Soon after, with his consent, an arrangement was made, by which I held service, and preached at that place every alternate Sunday. I continued to do so, until the attack I suffered on the 16th ult., when my physician having given his opinion that my sickness had been caused by fatigue and exhaustion of the physical system, I declined any promises to continue my ministrations at that place. Yet the prospects for the Church at Oshkosh are decidedly good. There are twenty communicants there, and a large number of earnest, decided, and energetic friends of the Church, who will do all they can to promote her prosperity. A parish has been organized there, a valuable lot has been tendered to the Vestry as a site for a Church, and they have already commenced preparations for building.

"I had forgotten to say in its place, that since my last report I have married four couples, procured a Sunday-school library, and gathered a small, but very interesting Sunday-school, which I have taught with the aid of a

young lady. Also, that we have made a contract for building our Church at Fond du Lac, and considerable work has been performed on it; but the want of money has put a stop to its further progress for the present."

Marquette—REV. G. R. BARTLETT.

"In July, 1850, I began to officiate at this station. On the 9th of September a parish was organized, by the name of Trinity Church. On the 1st of October my duty as Missionary at this station commenced. I have officiated to large and attentive congregations for most of the time. At present, we labour under the disadvantage incident to newly formed parishes in the West, that of having no house of our own for public worship. The floating character of the population, too, somewhat affects us. Soon after our organization, the junior warden, with his family, removed; this Spring, one of our vestrymen leaves for a residence farther north. Others may leave us to seek a home elsewhere. It is hoped, however, that by God's blessing we may be enabled to establish the Church in this region. As this is the county-seat, and bids fair soon to be a place of much business and importance, it is necessary that we should have the services of the Church established here, before the ground is wholly pre-occupied by others. Last January, the Rt. Rev. Bishop Kemper visited this station, and preached to a large and attentive congregation."

Mountford—REV. E. WILLIAMS.

"The calls to officiate are numerous and encouraging. The last six months has been about the most pleasant period of my ministry; making no charge upon any congregation, I have had no disappointments to contend with. I perform duties every Sunday at two stations, (Heathcock's Settlement and Mountford,) and preach in private houses. Several Missionaries would be well received into this county, could they live unassisted by their congregations.

"Had I \$500, I believe two houses of worship could be raised, and the congregations become permanent."

Madison—REV. W. H. WOODWARD.

"At the suggestion of the Right Rev. Bishop Kemper, I visited Madison, and remained here several weeks in the month of August last. The importance of this village, with a rapidly increasing population, the capital of the state, and the seat of a wealthy university, appeared urgently to demand that the Church should be permanently established. I found that though a Church organization existed, yet that it was little more than a name, as no regular services had been held for several years. Anxious to unite together in the public worship of God the scattered and discouraged members of the Church, I made every effort, but in vain, to procure the temporary use of a room suitable for conducting Divine service. Thus circumstanced, I ventured to announce that on the following Sunday the services of the Church would be conducted in the Park of the Capitol. 'Beautiful for situation' was this place of our temporary Church. Assembled on the elevated isthmus, on which Madison is built, between two beautiful lakes,—sheltered from the sun by a waving grove, the solemn services of the Church seemed not less impressive than when conducted in the most faultless Church-edifice. On two successive Sundays, morning and evening prayers were offered, and sermons preached in the presence of large and attentive congregations. Encouraged by this effort, as well as by the invitation of the vestry, I consented to become the rector of this feeble but interesting parish. Our first effort has been to erect a parsonage.

This has been accomplished so as to supply one large room fitted up as a Chapel, for public worship, to be used until a Church can be erected. The ground on which we have built is part of a beautiful lot purchased by the Ladies' Sewing Society, and is well adapted to the erection of a Church."

Waukesha—REV. J. ABERCROMBIE.

"From my tour East for funds to assist in building a permanent Church, I returned to my parish, November 2d; and since then have continued the services regularly every Sunday.

"By the blessing of God, I succeeded so far in my efforts, as to warrant our commencing to build. The Church will be of stone, plain Gothic, and 42 feet by 60. The stone we get as subscription. The architect is a Mr. Gilpin, of Philadelphia, and his plan, for its cheapness and perfect simplicity, has been greatly admired."

Iowa.

Cedar Rapids—REV. J. KEELER.

"Our Church was organized in October, by the name of Grace Church. For several reasons we expect her to flourish:—1. We have endeavoured to lay her foundation on the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. 2. She has some friends in this place, good and true. 3. It is a beautiful, healthy and inviting situation, on Cedar River, with a water-power to any desirable extent, and a rich and delightful farming country around it. It is already a place of considerable importance, and rapidly increasing in population. With the increase of the town, the Church, if we do our duty, will increase and grow."

Davenport—REV. A. LOUDERBACK.

"The preparation of my April report has been delayed, owing to my absence on a missionary tour with the Bishop—first to Keokuk, and then to Dubuque; in the former place attending an ordination—in the latter place a consecration of a new Church. We have been able to secure two lots upon which to build our projected new Church; and have started a subscription, with tolerable promise of success."

Burlington—REV. J. BATCHELDER.

"Could the people become settled in their habits, there would apparently be but little difficulty in gathering a large congregation here. The dispositions and inclinations of the people are favourable to the Church—at least the better class of the people. But at present they are so unsettled, that it is impossible to gather a permanently large and efficient congregation. I have often deplored this fact, as constituting one of the most disheartening difficulties that we have to contend with, and this often causes us to appear before the public as if we had been the merest sluggards, whereas could the fruit of our labours for a term of years be brought together in one congregation in one Church, the result would appear far different."

Dubuque—REV. R. D. BROOKE.

"I took charge of this congregation the 1st of November, and since then it has very much increased. Our Church will be consecrated next Sunday."

Keokuk—REV. OTIS HACKETT.

"Our services upon the Lord's day have usually been well attended, and evidently with an increasing interest; though we have been ill provided, and in an unsettled condition in respect to a place of worship.

"It is owing to this cause chiefly that we have as yet organized no Sunday-school. A room, however, has just now been providentially thrown open to us, which will serve very well for the present. It is our intention to build a small house, to cost not exceeding a thousand dollars, the present year. Some five hundred dollars have been subscribed towards it already."

*Missouri.**Boonville*—REV. A. D. CORBYN.

"The people in this country are so floating and uncertain in their stay, that when here I hardly dare call them parishioners, or, when absent, to say they have left the parish. Therefore, I give those now here—in the fall half may be gone, or some more may come back.

"Let him who can tell where the wild pigeons make their nests and spend their days, come to a western town, and make out the Churchmen who really consider themselves residents."

Lexington—REV. J. A. HARRISON.

"The first Sunday in Advent last the little flock of Churchmen, at this station, had the joy of witnessing the consecration of their Church-edifice. It is named Christ Church. May the Spirit of Christ ever be in all those who assemble and meet together therein! It is, as yet, unfinished; but we have much hope that it will not remain so very long. We are now enclosing it by a plain, strong fence. A beloved friend, in another diocese, has recently contributed one hundred dollars towards the purchase of an organ for us. We hope to derive aid from other sources for the same object, and very soon to have an organ. It is the great work of the Missionary of the Cross—his blessed part and duty under God—to win souls to Christ, and to lead them safely over the waves of this troublesome world to the haven of eternal rest. Hitherto hath the Lord helped us. Our congregation increases. Our Lenten services have, thus far, this year, been better attended than formerly; and I trust the season has been devoutly observed. May the good Lord give the increase to our poor planting and watering."

*Arkansas.**Fayetteville*—REV. W. C. STOUT.

"El Dorado and Camden. I have ministered at these places during the winter and spring. The Churchmen at El Dorado, with commendable zeal, have erected a very neat little Church. When *finished*, it will be elegant and comfortable. At the bishop's visitation this spring, he confirmed two persons, and if he had stayed longer, I think his excellent discourses would have brought others forward. A good congregation can be gathered in El

Dorado. At Camden the bishop confirmed one person, and organized the Parish. There is a decided wish for the services of the Church at this place. An effort will be made during the year to build a Church.

"There are at these two places, and in the adjoining county, nineteen persons who have been *confirmed*, and several others who 'are ready and desirous of being confirmed.'

"It is thought that the two congregations, with the aid of the Board, can sustain one minister.

"I do not know a field offering more inducements to one who wishes to labour for the extension of pure religion, than this. The harvest is ripe. Will the Church occupy, or will she let the opportunity pass? It is for others to answer. If I could divide myself and be in two places at once, then I would work instead of talk."

Little Rock—REV. A. F. FREEMAN.

"I hold service and preach in the Church twice on Sundays, and once during the week. Services are also held on all other days set forth in the Book of Common Prayer, and daily during the season of Lent.

"I hope the day is not far distant when this parish will become self-supporting. It is believed that such will be the case, when the members are brought to a more lively sense of their obligations.

"Two zealous ladies of the congregation are faithfully instructing in the principles of the gospel a large class of colored children.

"There is a loud call for clergymen in this state. May the Lord of the Harvest send forth laborers into this neglected portion of his vineyard."

Texas.

Chapel-Hill—REV. L. P. RUCKER.

"The condition and present prospects of the Mission at Chapel-Hill will be best understood, perhaps, by briefly reviewing the circumstances which led to its being chosen as a station.

"During the past summer, 1850, while passing through Chapel-Hill, which I did twice a month, travelling to and from the city of Houston to supply the place of Rev. C. Gillett, then absent at the north, I was earnestly solicited by a number of warm-hearted friends of the Church to hold occasional services for them on such days in the week as my other engagements would allow while passing. I accordingly undertook to gratify their wishes for the time being, merely because it interfered with no other, and it was pleasant to be thus relieved of an apparent waste of time, so often travelling the same long monotonous journey, 75 miles. These occasional services, however, only increased the wish to have them oftener—the principles of the Church began soon to be partially discussed, and a general interest manifested in establishing a parish among them—and before I was aware of the movement, a subscription was gotten up for the erection of a Church, and support of a minister. My engagement at Houston now terminating, by the arrival of the Rev. C. Gillett, a full representation of the prospects of the Church at Chapel-Hill was made to our Bishop, and by his approval and request the place has been occupied.

"A parish has since been organized—some twenty or more gentlemen signing the Articles of Association—of whom ten were elected vestrymen.

Some twelve hundred dollars, (\$1,200) have been subscribed towards the erection of a building, and between two and three hundred to support a Missionary."

Indian Missions.

Duck Creek—REV. F. R. HAFF.

"During the year the nation have enclosed a lot containing four or five acres, with a good board fence, for a burying ground, which was consecrated by Bishop Kemper at his visit in January last."

"A delegation of the chiefs, while on a visit to the East in the winter, set apart \$400 from funds received from the State of New-York, for the purchase of an organ. We expect it here at the opening of navigation. We have also raised nearly sufficient means to provide our Church with curtains for the windows."

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th June to the 15th August, 1851:

VERMONT.

Western Missions.—From one who loves the cause..... 4 00

RHODE ISLAND.

Portsmouth.—Saint Paul's, $\frac{1}{2}$.. 5 00

CONNECTICUT.

Birmingham.—St. James's.... 11 75
Fairhaven.—St. James's..... 5 00
Stamford.—St. John's..... 40 15
Stratford.—Christ Ch.,..... 25 88 82 78

NEW-YORK.

Albany.—Church of the Holy Innocents..... 20 00
 Do. from J. Groesbeck, S. S., 1 00
Astoria.—St. George's for Or., 14 00
Bloomington.—St. Michael's 41 73
 St. Mary's for Oregon,.... 7 14
Brooklyn.—Calvary Church, 7 00
 St. Mary's for Wisconsin, 21 00
Cherry Valley.—Grace Church for Oregon..... 4 00
Cohoes.—St. John's, half for each, Oregon and Wisconsin, 11 60
Fishkill Landing.—St. Anna's, for Wisconsin..... 15 06
Glens Falls.—Church of the Messiah..... 5 00
 Do. for Wisconsin,..... 3 00
Greenburgh.—Zion,..... 5 00
Harlem.—St. Andrew's Juv. Miss. Society..... 3 62

Hudson.—Christ Church,..... 15 43
Hyde Park.—St. James's,..... 24 00
 Do. for Oregon,..... 9 00
Little Falls.—Emmanuel Ch., for Oregon,..... 4 00
Little Neck.—Zion Church, for Illinois,..... 23 28
Mamaroneck.—St. Thomas's.. 5 00
Manhasset.—Christ Church for Oregon,..... 18 25
 Do. for Wisconsin,..... 18 25
Maspeth.—Saint Saviour's, for Wisconsin,..... 10 00
Monticello.—St. John's, for Or., 5 00
Morrisania.—Saint Ann's, St. Paul's Chapel,..... 60 82
Morristown.—Christ Church... 6 52
Newburgh.—St. George's..... 60 00
New Rochelle.—Trinity for Wis., 14 00
Newtown.—St. James's,..... 8 14
New Windsor.—St. Thomas's... 21 22
New-York.—Calvary Ch., S. S. for Indian Mission,..... 25 00
 Church of the Ascension, a member,..... 3 25
 Miss Le Clerc, (Jews,).... 5 00
 Capt. H. W. O., $\frac{1}{2}$,..... 5 00
 Holy Evangelists, for Wis., 25 00
 Intercession $\frac{1}{2}$,..... 4 60
 St. James's,..... 30 00
 St. Luke's, for Wisconsin, 48 00
 St. Philip's, for Oregon,.... 9 22
 Trinity Church, for Wis., 240 66
 Collections at the Meeting of the Board of Miss. $\frac{1}{2}$, 37 68
Oyster Bay.—Christ Church, for Oregon,..... 30 50
Poughkeepsie.—Christ Church, for Oregon,..... 52 54
 St. Paul's, for Wisconsin, 16 75
Ravenswood.—St. Thomas, for Oregon,..... 22 61
Richmond, S. I.—St. Andrew's and Trinity Chapel, for Or., 14 71

<i>Rossville, S. L.</i> —St. Luke's, $\frac{1}{2}$, 4 00	
<i>aratoga Springs</i> .—Bethesda Church,.....	10 00
<i>Scarsdale</i> .—St. James's, for Or.,	18 00
<i>Sing Sing</i> .—St. Paul's,.....	31 00
<i>Troy</i> .—St. Paul's, for Wis.,.....	91 32
<i>Ulster</i> .—Trinity Church,.....	7 09
Do. for Oregon,.....	7 08
<i>Westchester</i> .—St. Peter's,.....	108 00 1309 07

WESTERN NEW-YORK.

<i>Stafford</i> .—St. Paul's, $\frac{1}{2}$,.....	4 00
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NEW-JERSEY.

<i>Burlington</i> .—St. Mary's,.....	7 00
<i>Newark</i> .—"House of Prayer,"	37 20
Trinity Church, $\frac{1}{2}$,.....	56 48 100 68

PENNSYLVANIA.

<i>Holmesburgh</i> .—Emmanuel, for Oregon,.....	20 00
Do. for Wisconsin,.....	10 00
<i>Lancaster</i> .—St. James's, for Bp. Kemper's Jurisdiction,.....	40 00
<i>Meads Pt.</i> .—Christ Church,....	6 50
<i>Morlatin</i> .—St. Gabriel's,.....	7 90
<i>Muncy</i> .—St. James's, $\frac{1}{2}$,.....	11 02
<i>Paradise</i> .—All Saints,.....	8 00
<i>Pequea</i> .—St. John's, for Iowa,....	11 16
<i>Philadelphia</i> .—St. John's,.....	27 78
St. Luke's,.....	81 02
For the West,.....	17 50
Fem. Bible Class,.....	5 00
<i>Pottstown</i> .—Christ Church,....	22 10 267 98

MARYLAND.

<i>Allegheny Co.</i> .—Emmanuel pa.	15 25
<i>Anne Arundel Co.</i> .—Severn pa.,	5 00
<i>Baltimore</i> .—St. Peter's,.....	65 00
A member, $\frac{1}{2}$,.....	75 00
Christ Church, $\frac{1}{2}$,.....	20 00
<i>Carroll Co.</i> .—Ascension parish,	1 30
<i>Frederick Co.</i> .—Zion Church,...	2 15
St. Paul's,.....	2 80
All Saints, a Lady,.....	0 50
<i>Montgomery Co.</i> .—St. Peter's,	2 05
<i>St. Mary's Co.</i> .—St. Andrew's,	10 00
<i>Prince George Co.</i> .—Holy Trinity,.....	6 00
St. Matthew's,.....	23 20
Zion Church,.....	21 50 249 76

VIRGINIA.

<i>Alexandria</i> .—Christ Church,...	10 00
<i>Fredericksburg</i> .—St. George's, for Oregon,.....	30 00 40 00

NORTH CAROLINA.

<i>Raleigh</i> .—Christ Church,.....	30 00
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SOUTH CAROLINA.

<i>Charleston</i> .—St. Michael's,....	14 60
St. Philip's, Bp. Freeman,...	30 00
Bp. Kemper,...	27 00
Indians,.....	3 00
<i>Columbia</i> .—Trinity,.....	19 00
Bishop Freeman,...	10 00
Jews,.....	7 00
Mississippi,.....	3 00
Western,.....	1 00
<i>Prince William Parish</i> .—Sheldon Church, Thank off'gs, a member,.....	50 00
For Illinois,.....	10 00
<i>Sumter District</i> .—A gentleman	20 00 209 60

GEORGIA.

<i>Savannah</i> .—Christ Ch., S. S.,...	3 00
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KENTUCKY.

<i>Lexington</i> .—Christ Church,...	30 00
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OHIO.

<i>Chillicothe</i> .—St. Paul's, $\frac{1}{2}$,.....	11 50
<i>Dayton</i> .—Christ Ch.,.....	10 00
<i>Toledo</i> .—Trinity,.....	5 00 26 50

MICHIGAN.

<i>Adrian</i> .—Christ Church,.....	2 00
<i>Clinton</i> .—St. Patrick s.,.....	0 90
<i>Detroit</i> .—Mariner's Church, $\frac{1}{2}$,...	3 32
St. Paul's, $\frac{1}{2}$,.....	21 00
<i>Kalamazoo</i> .—St. Luke's, $\frac{1}{2}$,...	3 33
<i>Tecumseh</i> .—St. Peter's,.....	2 10 33 25

WISCONSIN.

<i>Marquette</i> .—Trinity,.....	1 10
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IOWA.

<i>Dubuque</i> .—W. J. Barney, $\frac{1}{2}$,...	4 50
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TEXAS.

<i>Matagorda</i> .—Christ Church,...	9 50
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LEGACIES.

Warren B. Hill, late of Detroit, Michigan, part,.....	2000 00
S. Olden, late of Princeton, N. J., part of principal,.....	150 00
Hanford Smith, late of Newark, N. J., 6th annual payment,	209 12 2359 12

Total,.....\$4,801 29

ERRATA.—In the table showing the parishes that have contributed to Domestic and Foreign Missions during the year ending 15th June, 1851—in *Vermont*, Arlington, St. James's, should have acknowledgment of \$70 for Domestic. In *South Carolina*, Prince William Parish, Sheldon Church, should have acknowledgment of \$55 25 for Domestic, and \$32 50 for Foreign. Waccamaw, All Saints, should read \$121 50 Domestic, instead of \$172.

FOREIGN.

MISSIONARY CORRESPONDENCE.

Athens.

LETTER FROM THE REV. JOHN H. HILL.

Athens, April 8th, 1851.

MOUNT ATHOS AND ITS ANCIENT MONASTERIES.

REV. AND DEAR BROTHER,—There is a mystery and an interest about the *Mount Athos* and its ancient monasteries which every one feels here, and which, to some extent at least, must, I suppose, have reached even to our far distant country. Its isolated position, quite out of the track of modern tourists, the peculiarity of its monastic institutions presenting a formidable barrier to the intrusion of females, and the fact that few of the ordinary race of travellers are willing to conform to the rather rigid rule of life that prevails throughout the Holy Mountain, (as it is called by the Greeks,) sufficiently account for the few notices which we find of Mount Athos. With a view of supplying this deficiency of information, and at the same time of affording the members of our Church a little variety from the ordinary topics of Missionary intelligence, and yet not altogether foreign from the legitimate objects of Missionary investigation, I take pleasure in sending you some notices of the monasteries and monastic life in that celebrated promontory. I am indebted to a clerical friend, an accomplished scholar and a devout minister of the Church of England, who visited and dwelt for three months among the monasteries during the last year, for materials rarely to be met with. Your readers, therefore, may rely upon the accuracy of the details in the following pages. I do not know whether the work of the Hon. W. Curzon, on the “Monasteries of the Levant,” has appeared in the United States. It is a pleasant book to read, and contains many matters worthy of note, especially as regards the treasury of Ecclesiastical Manuscripts which are still preserved there, notwithstanding the depredations which have been made from time to time. Among the treasures which are still to be found in the monasteries of the Holy Mountain, are many manuscripts of high interest to the *Archæologist*, *paintings* of the Byzantine School, *Reliquaries*, richly inlaid with precious stones, all *chef d’œuvres* of Byzantine art, magnificent gifts of Greek emperors. Almost all the manuscripts of the Holy Mountain appear indeed to be on theological subjects; but who can assure us that among these manuscripts, as we know to have been the case in other instances, there may not exist also many *Palimpsests*, some fragments of Menander, perhaps under the Hymns of the Οκτωήχος, (*Oktochos*.) or some poems of Archilochus and Simonidis, those much lamented objects of regret to every lover of the immortal Greek muse under the Gospel of St. Matthew.

Mr. Curzon’s account of the Greek monasteries of Mount Athos is, however, rather slight, and too humorous to make any positive impression.

The sketch of the present state of things in the Athos peninsula which I propose to send you, is derived chiefly from the notices of the learned traveller I have alluded to above.

Mount Athos deserves a separate place in the minds of mere lovers of the picturesque as well as in those of ecclesiastical students. Between its natural scenery, its objects of art, and the character of its inhabitants, the set of impressions made on the tourist's eye is as peculiar as is the advantage derived by the student from the complete isolation and uninterrupted succession of its monastic communities. The easternmost of the three tongues of land which project in so striking a manner from the *Macedonian coast* into the *Ægean Sea*, was anciently called *Æte*: it is now known throughout the Levant under the name of *Αγιον Ορος*, (the Holy Mountain.) Mount Athos, by which name we know it, is, strictly speaking, only the *peak* in which the promontory terminates seaward. It is a narrow, mountainous peninsula, running out from northwest to southeast; its length has been reckoned at thirty miles; its average breadth of six or seven; the narrowest part of the isthmus is said to be about one English mile. A longitudinal ridge, which rises gradually out of the low ground at the isthmus, forms a sort of back-bone to the peninsula, from which ravines and valleys radiate on either hand towards the Singitic and Strymonic gulfs. This ridge increases gradually in height as it advances towards the southeast, until it attains (two or three miles short of its termination,) an elevation of about *four thousand* feet; when the peak itself, *Mount Athos proper*, which forms the double cape of the promontory, shoots up grandly and abruptly, a pointed mass of bare white rock, 6,349 feet high. From this peak, to which the traveller can ascend from the monastery of Lavra in about seven hours, (six hours of *mule* riding and one hour on foot,) can be seen the principal Macedonian summits, Mount Ida, the island Lemnos and Scyros, the mountains of Eubœa, and the Thessalian summits, Othrys, *Pelion* and *Ossa*, and perhaps the Bithynian as well as the Macedonian Olympus. On its summit is a little chapel under the name of the Transfiguration, in which the liturgy is celebrated annually on the 6th August, by the monks of the monastery of Lavra, to which the whole peak belongs. On both sides of the longitudinal ridge, and even round the cape itself, the ground falls towards the sea with sufficient irregularity to afford many nestling places for houses and cultivation; and in two or three instances, the descending valleys open into little plains surrounding small bays or indentations of the coast. The monasteries are generally disposed along the seaboard, many of them close to the water—others a mile, or half a mile distant. *Three* only are two miles or more removed from the coast, and from only *two* out of the whole number is the sea not visible.

The general aspect of the peninsula is *forest*, but forest diversified by many small clearings and patches of cultivation. The top of the ridge is covered with chestnuts, oaks and beeches, fine trees. Above these, around the foot of the rocky peak, is a tract of pines. On the hill sides these trees are found scattered more irregularly, and mixed with ilex, birch, bay, wild fig, wild olive, and much underwood. The beds of the ravines are filled with plane trees, often of magnificent growth. In making the round of the peninsula, at no greater height than that of the monasteries, although there are no forest trees, your path lies almost always through thickets of shrubs, chiefly arbutus and catalpa, nearly tall enough to reach your shoulders on horseback. The southern side of the peninsula is less wooded than the northern; and the southwestern corner, about the ancient Nymphæum, has

even less wood than any other part, although inferior to none in grandeur. There is here one remarkable hollow or cove in the mountain, whose declivity is enlivened by fifty or sixty monastic retreats, and a liberal sprinkling of vines, olives and figs. This settlement is now known as the "*Scete of St. Anne*," (*ascete*, probably from *ἀσκητή*, hence our word *ascetic*.) The beauty and seclusion of this spot have suggested the idea that it may have been the very Nymphæum from which this corner of the promontory was anciently named. The isthmus which connects the peninsula with the main land, is not remarkable for its natural features; but the celebrity of the canal of *Xerxes*, vestiges of which still exist here, give this part of the peninsula a peculiar interest. The celebrated topographical writer, Col. Leake, who has said a good deal on this subject in his *Northern Greece*, thinks that the work of *Xerxes* was easy and reasonable, and that it might even now be renewed without much labour, and with much advantage to the navigation of the *Ægean Sea*.

The *entire peninsula* which has now been described, is in possession of the monks of Mount Athos. How long they have been its *sole* occupants is perhaps not easy to determine; but they had certainly enjoyed an exclusive title for *some centuries before the Ottoman conquest*, and all their privileges were preserved to them by a treaty which they concluded with the Turkish Sultans *before the fall* of Constantinople. The property of the land is vested exclusively, either in some one of the twenty-independent monasteries, or in the so-called "*Community of the Holy Mountain*," a body which is made up of them all, and which is represented by a kind of *Federal Council* or Diet, which has its seat at a central spot within the territory. The *domain* is of course a part of the Turkish empire, but not a single rood of it is claimed as property by the Sultan, or by any Mussulman subject. The Turkish government receive an annual tribute of 150,000 piasters, (about 7,000 *dollars*,) and towards this amount the different societies contribute their respective quotas, according to an assessment determined by the Federal Council. This sum is not inconsiderable, if we view it as a *capitation* on the monks; for if we take 3,000 for their average number, it would amount to nearly *two dollars and a half* for each one, which is more than the capitation tax ordinarily throughout the Turkish empire. It must be noted, however, that no other tax, ordinary or extraordinary, is levied upon them; the many irregular and onerous exactions under which Turkish rayas (subjects, that is, who are not Mussulmen) elsewhere groan, have no parallel on Mount Athos.

For the purpose of collecting this tribute, the sultan has a representative who resides at Caryæ, the village metropolis of the peninsula. He has the *title* of Aga; a lodging and a fixed stipend are found him by the monastic community. He is, strictly speaking, only an agent, and not a governor, having no soldiers under him at his disposal, nor any ordinary share in the regulation of affairs. If, however, an emergency should arise, such as a piratical invasion, or the like, which should compel the monks to invoke the aid of their masters, it is his business to concert measures with the monastic council, to summon troops from the neighbouring governments to their aid, &c. &c. The monks can usually, through their agents at Constantinople, procure the appointment of any one they like to this post; and the Aga, when he comes to Athos, and as long as he resides there, is obliged to conform to the rules of the place, by leaving his Harem behind him.

The number of the monks on the peninsula has averaged of late years between 2 and 3,000; before the Greek revolution it is said to have been

much greater. The number of seculars who reside here is supposed to be about the same. These persons are all employed in the service of the monks, and form the fluctuating part of the population; for although many of them never leave the mountain, and even become monks themselves at last, others come for a time only, and then return with their earnings to their families or occupations in other parts of Turkey. The monks themselves are recruited from every part of the Turkish empire where the Greek language is spoken, from the Danubian provinces, from the independent kingdom of Greece, the Ionian islands, and some even from Russia. Except in two monasteries, which are wholly *Bulgarian*, the immense majority are *Greeks*, and come chiefly from Roumelia, although there is a considerable sprinkling from free Greece and the islands. As there is no unappropriated ground within the territory of Athos, every new comer has to seek admission into one of the existing societies. To obtain this, he must devote his time and labour to the common service, or else pay to the common stock 5,000 piasters, (about 240 dollars,) which in some of the monasteries is accepted as an equivalent. For three years after his admission he is a *probationer*, *ισούμος*, and at the end of that time, if approved, he receives the first tonsure, and commences *monk*. Of the monastic state there are three degrees* in the eastern Church. Monks in general proceed to the *second* of these, and do not assume the third until they are at the point of death. There are found some great ascetics, however, whose whole life is a preparation for death, who take the *Great Habit* (the 3d degree) earlier. A very small proportion of the Athos monks take *Holy Orders*. It is rare to find more than 10 or 12 priests and deacons resident within a single monastery, even if it numbers more than a hundred inmates. But there are often others, in Holy Orders, to be found outside, for the monks of this peninsula are far from being all *housed* within the twenty large convents. Many of them live in detached *retreats*, or houses, (called in Greek *κελλεῖα*,) which are scattered in every direction among the woods and valleys. In some cases, a number of these cells is aggregated into a sort of community, called vulgarly a *scete* (it should evidently be *ascete*, from its derivation.) This community has a central Church of its own, to which the monks of the *scete* go on Sundays and Festivals. In other cases there are individual retreats (*κελλεῖα*, or *cells*) which are dependent immediately upon one of the twenty monasteries and their tenants, (except there happen to be a priest among them,) resort on Holydays to its chief Church. Two or three of these aggregations of cells (*scetes*) are complete little monasteries, as the Russian one of St. Elias, which has its own abbot, common table and common services. This differs from the large monasteries only in point of independence, for as all the land here belongs to the twenty original societies, each *scete*, as well as each lone cell, owns allegiance to one or other of these.

The *ascetics* of Athos, we are told, were collected into *monasteries* in the 10th century by the Byzantine emperor Phocas and John Zimisces. Whether this measure was universally adopted at the time or not, it is certain that examples of all three kinds are still found in Athos, viz.: the *monasteries*, *scetes*, and *hermitages*; and not only so, but monks from all the monasteries, who make no special profession of ascetism, are found living by twos and threes, in lone houses scattered about the mountain, and employed in the cultivation of the soil.

* Called respectively "the Gown," "the Lesser Habit," "the Great Habit."

Those who are acquainted with the monastic system of the West, will ask to what "*Order*" the monks of Mount Athos belong. To this the usual reply is, that "*all Greek monks belong to the Order of St. Basil.*" But this is a phrase that would be wholly unintelligible to those of whom it is constantly used. If you ask the monks of any Greek monastery, "what *rule* they follow," they will understand you to speak only of the *Church Services*, and they will at once reply, "*the Book of Rubrics,*" which certainly does not claim St. Basil for its author. If you press them further about the *rules* by which their monastic life is governed, they will tell you "by the *Canons of the Church.*" The fact is, that matters of detail in the internal economy of different houses, are ruled by custom and tradition, or by the superior's will, and not by the *statutes* of any individual founder. The "*Order of St. Basil*" is a phrase entirely of *western* origin. Among the *Latins*, all monks are referred to some order or other, and they allowed those who were united to them in the *East*, to preserve their own discipline, with some slight modifications, and styled them "*Monks of the Reformed Order of St. Basil,*" a name suggested to them by the fact that a large proportion of the canons which regulated monastic life in the East, before the union, came originally from St. Basilus, although sanctioned afterwards by the authority of the council in Trullo.

(To be continued.)

Africa.

The following letters from the Rev. Messrs. Hoffman and Rambo announce the arrival out of Mr. and Mrs. H.; and contain some interesting references to the affairs of the Mission.

LETTER FROM REV. C. C. HOFFMAN.

Cavalla, W. Africa, February 23th, 1851.

Rev. and Dear Brother,—The early part of this month I wrote you from Bassa; we felt ourselves very happy in finding there a vessel about to sail for Boston. By her we sent many letters to our friends at home, announcing our safe arrival on the African coast. After leaving Bassa, our vessel stopped for a day and a half at Greenville, and we reached Palmas on the afternoon of the 10th. As we stepped from the ship's boat on shore, we were warmly welcomed by Mr. Rambo, who was with much anxiety waiting our arrival. He confirmed the report of the Kroomen, of whom we had inquired on our way down, in regard to the health of the Missionaries. *All were well.* The next day we had the pleasure of meeting Mr. Hening, who came down from Rocktown to see us—I should rather say to *greet* us—since he has become entirely blind. I was glad to find him, however, very cheerful, and able frequently to preach both to the natives and at the Colony. He brought us a very kind note from his wife, begging us to visit her at their new home at Rocktown before we went to Cavalla.

In the afternoon Mrs. Hoffman and myself went out to Mount Vaughan to spend the night. As it was the usual evening for lecture, I was happy to take Mr. Rambo's place and address the congregation gathered in the chapel. The next day we returned to the Cape, where we met Mr. Payne. God had indeed been gracious to him and to his family in the preservation of their health—not one of whom had been sick a day since my departure! And to me, also, he had been gracious, in keeping me in all my

ways, and bringing me among them again in peace. We could not but say, "Bless the Lord, O our souls, and all that is within us bless His Holy Name."

Leaving Mr. Payne at the Cape, we accompanied Mr. Hening in the afternoon to Mt. Hope, his new station. Mrs. Hoffman was not a little amused at the curiosity of the natives in the towns through which we passed—crowds of them would surround her hammock to get a peep at the "new woman." Mrs. Hening welcomed us at the door of her house. Soon after our arrival, the bell rang for prayers; the scholars and family assembled together; our devotions finished the remainder of the evening, and next day was passed delightfully in social intercourse. The situation of their house is a beautiful one, and the location promises to be healthy. We returned to the Cape on Thursday afternoon, and the next afternoon we were on our way to Cavalla in company with Mr. Payne.

It was evening before we came in sight of the mission-house. Mrs. Payne and Miss Williford were on the piazza waiting our arrival, and greeted us with great delight. After tea, the children were allowed to come in and shake hands with us.

On Sunday, the 16th February, I commenced my usual duties by preaching in the native chapel in the large town—addressing the Sunday-school, and preaching again at night. Although many natives had gone to their farms, the congregation in the morning was composed of the most influential members of the community, and quite respectable with regard to numbers.

Thursday, the 20th, lectured at evening in the school-house, and on Saturday, 22d, went to the Cape, stopping at Grahway to preach. Native congregations at this season are small, as the people are engaged cutting their farms.

LETTERS FROM REV. J. RAMBO.

*Rocktown, near Cape Palmas, W. A.,
February 14, 1851.*

Dear Brother,—You will be pleased to learn that our dear brother Hoffman and his lady arrived at Cape Palmas, on the 10th inst., finding us all, as themselves, in good health and spirits.

We were not a little cheered by the news that our good brother and senior missionary—the Rev. Mr. Payne—had been elected Bishop of our Church in Africa. May God grant that his visit to the United States may as I believe it will) be eminently useful to the Church in general, and to our holy cause in particular!

Owing to a press of duties, our brother may not be able to visit America for some months to come. After bidding him a short farewell, we shall hail with pleasure the day when he shall return to this interesting and extensive field as our diocesan. May he bring with him many laborers, who shall esteem it their *privilege* as well as their *duty*, to come and aid us in gathering the rich spiritual harvest, which we believe is gradually maturing in this formerly unbroken wilderness!

We infer from our letters and papers that the Church at home is awaking somewhat to a sense of her obligation to poor Africa. As prayer has

doubtless been the *cause* of this increasing interest, may *it* also have the *effect* of calling forth abundant men and means to carry forward our work more vigorously and effectually than ever.

Though the "dark days" in this mission's history have been "many," yet we rejoice to believe that many also will be the days of the sunshine of prosperity. Because of this hope we endeavor to "*thank God and take courage.*"

Several of our native communicants, who had during the past year turned aside from the path of rectitude, are now penitent, and are likely ere long to be received into full membership again; which fact we deem a cause of devout thankfulness to our Heavenly Father, whose Spirit we trust is leading them home to Jesus.

With sentiments of warmest regard to yourself and other members of the Committee, believe me to remain,

Ever yours, affectionately in Christ,

J. R.

*Rocktown, near Cape Palmas, W. A.,
March 14, 1851.*

Dear Brother,—You will be glad to learn, that after nearly five weeks have passed since Rev. Mr. Hoffman and his lady arrived, he has had but little sickness, and she *none*. We have good grounds to hope she will suffer but little in acclimation; and as he has once passed through it, we have no fears for him. The Lord is thus mercifully dealing with us, and giving us cause for continued thanksgiving to Him.

We also deem the event of our beloved brother Payne's election to the Episcopate here (as you see by the letter from several of us) as cause of devout gratitude to God. He has our entire confidence and esteem; and we shall give him a hearty welcome to our midst, when he shall return to the scene of his labours here, after he shall have been duly elevated to the high office to which the Church in her wisdom has seen fit to elect him.

I continue to board here half the time with Rev. Mr. Hening; and, indeed, this is, I trust, a permanent arrangement. I spend the other half of my time at my station, including Sundays. I preach, teach, visit, and thus attend to all my duties there as usual, and board with Henry Gibson, our colonist teacher there.

Two weeks since I baptized Howard's wife Mary, and also restored Boyd to the communion, after a suspension of seven months. He seemed truly penitent, and indeed professed it from the first. He now teaches and interprets for me as formerly. My school (male) there is still prosperous. The natives in the villages there, are not as yet so well reconciled as I could wish to see them, to my spending half my time here. Still, as I am regular in all my appointments there, and they see me several days weekly, I hope they will soon be fully reconciled to what I regard a permanent arrangement.

I teach a class when I am here, and assist Mr. Hening as need seems to require. This has thus far proved to be a salubrious, as it is a remarkably high and airy, situation.

21st.—The corner-stone of the new Cavalla Church is to be laid this afternoon, 6, P. M. All the Missionaries being at Cavalla attended. The clerical members of the mission all take part in the exercises.

Yours, affectionately in Christ,

J. R.

P. S. March 29th.—At sea, off Sinoe, Liberia. My brethren of our mission, as also my physician, having often recommended me to take a sea voyage, as important to fortify me against the effects of the climate, I have accepted the present offer to go on a short tour to Sierra Leone. I am conscious that I am in the path of duty, and hope in two months to return to my work at Cape Palmas, much recruited, and fitted for greater efficiency in my labours there. You shall hear from me whilst at Sierra Leone. The “Mary Irving,” in which I am a passenger, will sail from that place to Philadelphia. This is the *fifth* day on ship-board. The passage has thus far been very pleasant. I am sure it will prove to have been truly beneficial to me. It is true I have not been latterly much prostrated by fevers, yet the abundance of labours, and the cares and responsibility of a station, made the present step a desirable, and perhaps to myself an important one. I suppose brother Payne will not leave Cavalla for two weeks to come, the packet being still at the windward. We shall touch at Monrovia as we go up the coast. I may add a few lines there.

Monrovia, April 12.—I have been here nearly two weeks; in two days, I trust, we shall sail for Sierra Leone. I have visited several mission stations up the St. Paul’s, as well as here; and have preached and lectured many times. I hope to have done good, as well as received some. I have two appointments to preach in this place to-morrow. Rev. Mr. Stokes left here more than two months since for England, and hopes to collect funds there to build a church in this town.

J. R.

LETTER FROM THE REV. E. W. HENING.

It will be seen by the following letter from the Rev. Mr. Hening, that the affection of the eyes, under which he has for some time suffered, has at last resulted in blindness. Happily, however, by the blessing of God, his general health has much improved, and he continues to “do the work of an evangelist,” and to preach the Gospel without interruption.

Rocktown Mission Station, March 13th, 1851.

REV. AND DEAR BROTHER,—Although my loss of sight prevents my keeping a regular journal, or communicating with you as regularly as I could wish, I will try, by the aid of an amanuensis, to give you some account of the opening and progress of my station.

After various hindrances and delays which can be understood only by those living in a savage and heathen country, we removed to this place on the 29th of November last. We were kindly received by the people, and, on the following Sabbath, I preached to a large and attentive audience under the branches of a spreading tree, between the two largest towns. There seemed a peculiar propriety in my first Sunday here, being Advent Sunday, and I strove to draw the hearts of the people to that Saviour who was thus coming among them by His Holy Word. Since that time I have not once been obliged to omit the Sabbath services on account of sickness, but have preached regularly to remarkably attentive congregations, varying from thirty to one hundred, including women and children. The fact that so many youthful minds are thus weekly receiving instruction in the truths of the Gospel, is to me a very encouraging circumstance. Something is gain-

ed if these little ones are taught only the outward recognition of the Sabbath; but we may hope that a still higher object is attained. The religious faith of the African is of course traditionary. The dark stream has rolled on for ages without a barrier to oppose its progress. Can a pebble be thrown in without disturbing the waters? and shall not the stone cut without hands agitate their lowest depths? These children are learning what their forefathers never heard, the story of Jesus. A new train of thought must be awakened in their minds, and they will dare to question where their ancestors only trembled and believed. An antagonistic influence is at work, gradually undermining the foundations of error: that influence is God's own truth, and He will bless it.

We brought with us here six girls from Fair Haven, and three boys, formerly our pupils at Taboo. Another, Benjamin Dorr, married the oldest girl in the school at Fair Haven, a few months since, and also resides on the premises. Mrs. Hening instructs the school daily from nine o'clock until twelve. The girls are then dismissed until afternoon, when they assemble again to spend two hours in sewing. The boys attend to writing and arithmetic until two o'clock, the latter under Mr. Rambo's supervision. As Mr. Rambo spends half of each week with us, he is able to lecture for me on Thursday evenings, and to share my labours in my weekly routine of preaching. There are six towns in the neighbourhood of the Mission dwelling, all of which are thus regularly visited.

The girls' school-house is now nearly completed, and Mrs. Hening would be glad to increase the number of pupils, had she a competent assistant; but as my loss of sight necessarily devolves upon her many cares, from which I might otherwise relieve her, she finds her duties quite equal to her strength.

About a month after our arrival, the people raised a "palaver" by demanding payment for the Mission premises. Viewing this only as an expedient to extort money, which, if yielded to, would certainly be repeated, I firmly resisted the demand, representing to them that I had no wish to purchase their territory, and that they were bound to abide by their written contract, in which they had several years ago surrendered it for missionary purposes. After harassing us awhile, by refusing to sell us any provisions, they settled the matter very satisfactorily by acknowledging their error, and bringing me a fine sheep as a peace offering.

Mrs. Hening joins me in assurances of Christian esteem and affection, to yourself and other members of the Committee.

China.

LETTER FROM REV. E. W. SYLE.*

Health of the Missionaries—Bishop Boone on the Translation of the Scriptures—Management of the Pupils—Intercourse with Roman Catholics—Distribution of Scriptures—Missionary Intelligence.

Shanghai, 15th March, 1851.

Rev. and Dear Sir,—The letter I sent you by last month's mail was so brief, and written in so much haste, that I feel constrained, in order to keep

* Portions of this letter were inserted in the Annual Report, and are now omitted.

unbroken the simple chronicles of our affairs, to include the two months, last past, in the account I am about to write. You will readily excuse it, if I should repeat one or two things.

First, as to health. The bishop has suffered much; once or twice the attacks in his heart were such as to alarm us exceedingly, and quite to disable him from preaching or lecturing. Pain in the head and spine is such a constant companion, that it is not allowed to interfere with the chapel service or the teaching of the head class of boys. These duties the bishop has continued to discharge without much interruption; and just at the present time, the prospect of his continuing to do so seems as good as it has been in past months. Miss Jones is still far from strong, though much better than she was in the winter; any extra exertion, however, makes itself felt severely. Mrs. Boone continues quite feeble; thus you see, one half our number are ailing. On the other hand, Miss Tenney, Mrs. Syle, and myself, are quite well, and have continued so, almost uninterruptedly.

The publication of the bishop's "Defence" of his former "Essay on the rendering of the words *Elohim* and *Theos*," has been, I am confident, quite a relief to his own mind, while it has proved a very timely contribution towards the right settlement of the controverted points. From more than one quarter, acknowledgments have been received of the indebtedness felt by Missionaries at this and other stations, for the light thrown upon the whole of this important subject by what the bishop has written. Whatever may be thought amongst our friends at home about this discussion, we, who are in the field, *know* it to be of vital importance to the right teaching of Divine Truth, even the Truth which can "make free" the enslaved souls of the Chinese.

In the management of the older boys, considerable difficulty begins to be felt. They have grown up to be 16, 17, 18 years old; in some cases the time appointed for their confirmation of betrothal draws near—the parents are anxious to keep their engagements; the youths (especially those who have been baptized,) are quite averse to marriage with heathen girls; and a great difficulty makes itself felt, the right solution of which does not yet appear. For the present, it answers the purpose of postponing the evil, that the bishop should insist, (as he does,) that no boy, whilst he continues a member of the school, shall be permitted to marry; which leaves a parent no alternative but that of refunding all the money we have expended on his son, and removing him from the school, or postponing his marriage until the expiration of the ten years for which the boy was bound.

There will be more to say of this matter hereafter.

One of our most promising youths, *Choo-Kiung*, has been sent for from his home, the great city of *Soo-Chow*, on occasion, *it is said*, of the death of his father. A letter came for him having one of its corners burned off, at another corner two small feathers stuck on—these being the expressive ways of announcing death, and urging the necessity of speed. It is probably true that the poor old man is dead, for he was known to be addicted to opium smoking; but we are not without our suspicions that they want to get hold of the lad, and reclaim him from our influence, especially by forcing him into a heathen marriage. That he should visit his family, under the circumstances, seemed to be a plain duty; and he is gone accordingly, in the strength of the Lord, we trust: certainly, with many anxious prayers on his behalf.

Of the two suspended communicants there is nothing very satisfactory to be said—the woman shows no signs of contrition: the man comes not

unfrequently both to the bishop at his house, and to myself at the Church, but always with the plea of poverty and want of employment uppermost in his mind. The last time I saw him, he told me that the Romanists, (of whom there are great numbers in his neighbourhood,) were constantly urging him to join them; a fact of which I have little doubt, for they have no liking for us, and keep much aloof. Nevertheless, some of them do call on me occasionally. Only yesterday morning, a man in whose house there is a small nunnery, called at the school-house; and some few weeks since I had a visit at the Church from two Italian priests, (one was said to be a bishop—if so, a *chorepiscopus*, I imagine,) who sat for some time and conversed quite civilly, though we found no better common medium of speech than the local dialect of this place. When going away they looked at the book shelves as if they would like to ask for some of them. I took the hint, but said—"I am afraid, if I give you some of our books, you will burn them." "Oh, no, no," they assured me they would not; and when I reminded them of the denouncing edict of the former bishop, (Count de Besi, now said to be in California,) they assured me that they did not pursue the methods which he adopted. I gave them each, the gospel of St. Matthew, and these two were, I believe, the *very first* copies I had given away of the revised edition of the Committee of Delegates.

I have distributed a good number since, however; for I have been prosecuting my plan of visiting the temples in this city. In the course of these visits I have encountered (what I had not met with heretofore,) some Bonzes, (i. e., Buddhist priests,) and Taouist priests, who have intelligence and knowledge enough to give some account of their respective systems. One man who dwells in a "chamber on the wall" in the temple of the God of Thunder, made quite an animated argument—distinguished between the Deity and his image, (a thing seldom done here,) maintained the utility of a visible representation, quoted the use of the crucifix as a proof of it, and altogether made out about as good a case as Milner in his "End of Controversy." Another man told me that the reason why people here did not believe in Jesus was, that they could not; we refused to show them an image of him; if we would do that, no doubt there would be a great number of believers.

Our poor blind brother *Tao-Keung*—our Bartimeus, as we call him—has been very sick at his home in the country, distant about twelve miles from Shanghai. Chae and myself went to see him, and passed a day among the country people in a manner which made me almost weep with regret that a large portion of our time could not be so spent. The hamlets are so close together that a large congregation can be gathered in half-an-hour; the people so ready to be taught; the simple hospitalities within their reach so promptly offered; and their readiness to comply with your requirements if only you speak as one "having authority." These, and many other things, would make itinerating among the villages that thickly overspread all this region, one of the most delightful works a Missionary could desire.

A few words about the proceedings of other Missions will not be out of place. The committee of the English Church Missionary Society have expressed their readiness (in view of some peculiar circumstances) to allow one of their Missionaries—Rev. Mr. Hobson—to accept the Chaplaincy of Trinity Church, which has been pressing offered to him by the British community here. Whatever amount shall be refunded on account of this change, is to be devoted to Mission Buildings here; a school-house will,

most probably be the result. Though very sorry to lose from the Missionary brotherhood one so especially worthy of esteem as Mr. Hobson is, yet I cannot but greatly rejoice, on the other hand, that a chaplain has been secured for this place on whose sympathy and co-operation we can so surely reckon.

The Missionaries of the London Missionary Society have fully and formally withdrawn themselves from all connection with the Committee of Delegates for revising the Sacred Scriptures, and three of them, Messrs. Medhurst, Stronach, and Milne, (with some co-operation from Dr. Legge, of Hong Kong,) have announced their purpose of proceeding by themselves to make a "translation" of the Old Testament. I will only remark, that this proceeding is likely to prove agreeable to all parties with whose views I am acquainted. The Shanghai Local Station has filled up the vacancies occasioned by these resignations: our present chairman is Bishop Boone, and the Rev. T. McClatchie is our new delegate. The Rev. M. S. Culbertson has come up from Ningpo to attend to his duties on the Revision Committee, and others are expected from Foo-choo.

The members of the Baptist Mission here have been strengthened by the arrival, from Canton, of Miss Baker. Dr. McCartee, of Ningpo, has put out a very good Christian Almanac for this year. Dr. McGowan, of the same place, has published quite a handsome volume in Chinese, on the Electric Telegraph. Here in Shanghai, a new chapel, built in a sort of Tuscan style, and belonging to the London Missionary Society, was opened on the 2d February; and on the 16th, four Fokien men were baptized there by Mr. Stronach.

Intelligence.

ATHENS.—Rev. J. H. Hill, under date of 30th May, writes :—

"Mrs. Hill has been a good deal indisposed, but I am thankful to say she is now much better. She has not been compelled to intermit her duties, except for short intervals. In the meantime, our work goes on very regularly and satisfactorily, and the number of our pupils, as well as the progress they make, are most cheering. I have constant demands for copies of the Scriptures, and for our tracts. The agent of the Christian Knowledge Society of England has placed at my disposal as many copies as I want of their new edition of the Greek Septuagint, (in 4 octavo volumes,) which was printed here with the sanction and under the inspection of the Holy Synod. I have earnest application for these volumes, which are justly esteemed to be a great treasure; up to the present, I have sent 8 copies to *Crete*, 3 to *Pergamos*, and 2 to *Smyrna*, (two of the Apocalyptic Churches,) and 8 to *Syra*, and one to *Corfu*. Here, in Athens, I have distributed 8 copies, and I could distribute hundreds more; but great

discrimination is required, as the work is really valuable and costly. My distribution is confined to the laity, as a sufficient number of copies have been given to the Synod, (directly from the C. K. Society,) for the use of the clergy.

We have been favoured, during the last month or two, with the visits of an unusual number of our fellow-countrymen. As many as 40 or 50 have been here recently; very few, however, of our own Church. They have mostly all visited our schools, and seem to have been favorably impressed with the importance of our work."

CHINA.—Advices from China are to 5th May. Bishop Boone was about leaving Shanghae for a short time for the benefit of his health.

AFRICA.—The latest intelligence from the station is that brought by the Liberia Packet, which left Cape Palmas about the middle of March. The Missionaries were then in the enjoyment of health, and engaged in the usual routine of duty. The Rev. Mr. Rambo had made a short voyage along the coast, by which his health had been much improved.

The following account of the departure of Missionaries for China, is taken from the Christian Witness :

SAILING OF MISSIONARIES.—"A very interesting service was holden on Thursday last, on board the Bark Oriental, Capt. Dale, on the occasion of the departure of four missionaries, to join the mission of our Church at Shanghae, China. This band of laborers, consisting of the Rev. Robert Nelson, Mrs. Nelson, the Rev. Cleaveland Keith, and Mr. John T. Points, will be a very important accession to the Mission under Bishop Boone, and will serve to encourage his heart and strengthen his hands in the prosecution of the great work which has been committed to him in that dark and distant land.

"The services on board the ship were commenced by the Rev. Mr. Cooke, Sec'y of the Foreign Committee, who, after reading a portion of the tenth chapter of St. Paul's Epistle to the Romans, made a short, but highly appropriate address. He was followed by the Rt. Rev. Bishop Eastburn, who addressed the Missionaries, in a few words, most happily suited to the interesting solemnities of the occasion. The Bishop then offered up prayers for the blessing of God upon these brethren in their journeyings upon the mighty deep, and upon their labours in their new and distant home, whither they were going to preach the unsearchable riches of Christ. Bishop Heber's missionary hymn was then sung, after which the benediction was pronounced by Bishop Eastburn. There were present, of the clergy, the Rev. Dr. Vinton, Rev. Messrs. Clinch and Randall, of Boston; Rev. Mr. Horton, of Brookline; and the Rev. Mr. Woods, of the Diocese of Maryland.

"Mr. Points, who is a brother of Mrs. Nelson, goes out as a Lay-Teacher. We understand that it is expected that *two* more laborers will sail in the course of the present year to join this Mission. We rejoice at these indications of God's favour, in raising up labourers who are ready and willing to go forth into these missionary fields. Shall not such tokens from above, strengthen the faith and quicken the zeal of all who profess to be the disciples of Jesus, to pray more earnestly, and to offer freer and more liberal sacrifices in aid of the glorious work of spreading the Gospel throughout the world? Our Church has the means of doing a hundred times more than we have ever done for the cause of Missions; all that our people want is the *will*!—God has already given them the *means*."

"We trust that these brethren, now tossed upon the mighty deep, will be remembered in the prayers of our people when they assemble in their sanctuaries upon the Lord's day, in the enjoyment of all the inestimable blessings of God's house, amid the comforts of home and the society of friends."

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from June 15, to August 15, 1851.

NEW-HAMPSHIRE.

Portsmouth—St. John's, Ladies' Miss. Soc., Africa, \$20; China, \$10..... 30 00

MASSACHUSETTS.

Northfield—W. C. T..... 00

CONNECTICUT.

Birmingham—St. James's..... 4 00
Hartford—Trinity College, F. S. B., Chi..... 1 0
Watertown—Christ, Af..... 2 00 7 00

RHODE ISLAND.

Bristol—St. Michael's, Ladies' Ben. Soc., F. S. B., Chi.. 50 00
Portsmouth—St. Paul's, $\frac{1}{2}$ 5 00
Providence—Brown University, Religious Society..... 22 00 77 00

NEW-YORK.

Astoria—St. George's, Af, and Chi., \$28; F. S. B., Chi., \$104 50.....132 50
Brooklyn—St. Michael's, Af.... 6 05
 Christ, Af..... 25 00

Fishkill Landing—For Miss. School at Athens, J. A. R., \$10; M. C. R., \$5; F. H. R., 5; C. G. R., \$5..... 25 00
St. Anna's, S. S., Jub collection, Fem. S. B., Chi.. 4 25
Glenn's Falls—Messiah..... 5 00
Hempstead—St. George's, Af.. 16 45
New-Brighton, Staten Island—Christ, of which for Fem. Sch. Building, Chi., \$10. 60 46
 Do. do., a S. S. Teacher 2 00
 Ascension, add. to Miss. Meeting, H. W. O., \$5; Mrs. T., 7th payment ed. Chi., \$12 50..... 17 50
New-York—St. George's, a thank-off'g from a member, for Af. and Chi.....100 00
 St. Thomas's S. S., ed. Wm. Henry, Af..... 20 00
 Trinity, "A member of?"..100 00
 St. Jude's..... 9 10
 St. George's, Beekman-st. S. S. Intercession..... 4 60
 St. Peter's S. S., Af..... 25 00
 Christ, Chi., \$1; general, \$5; S. S., for Chi., \$5 38, 11 38
Pelham—Christ, of which S. S., Af., \$7..... 27 00
Plattsburg—Trinity. Gen. \$6; Bp. Boone, \$2..... 8 00
Pottersville—"G. H."..... 1 00
Niagara Falls—St. Peter's..... 6 00
Rossville. S. I.—St. Luke's, $\frac{1}{2}$. 4 00
Sandy Hill—Zion..... 2 57
Saratoga—Bethesda, Af..... 15 00

<i>Troy</i> —St. John's, $\frac{1}{2}$	27	50
St. Paul's, portion of Easter offerings.....	66	20
<i>Miscellaneous</i> —Board of Missions, $\frac{1}{2}$, \$17 03; do., \$17 69, do., special, \$10; $\frac{1}{2}$, \$2 95.....	47	67
Friend to the African Mission, New-York.....	100	00
Two Ladies, China, \$20; Fem. Sch. Building, Chi., \$15.....	35	00
Miss E. Turner, \$20; Miss E. A. Turner, \$5.....	25	00
Am. Tract Soc., for Greece, 2 00		
Am. Col. Soc., return freight, 25 65	958	13

WESTERN NEW-YORK.

<i>Buffalo</i> —St. John's, Ch. at Cape Palmas.....	9	00
<i>Oxford</i> —Anonymous, Fem. Sch. Building, Chi.....	10	00
<i>Rochester</i> —Trinity.....	75	00
<i>Stafford</i> —St. Paul's, $\frac{1}{2}$	4	00
<i>Miscellaneous</i> —"Geneva," Af., Chi. and Athens.....	100	00

198 00

NEW-JERSEY.

<i>Clarksboro</i> —St. Peter's, Ladies of, Af.....	10	00
<i>Freehold</i> —St. Peter's.....	5	00
<i>New-Branswick</i> —Christ Ch., a member.....	10	00

25 00

PENNSYLVANIA.

<i>Bellefonte</i> —St. John, S. S., ed. Af.....	5	00
<i>Bristol</i> —St. James's, Af.....	17	41
<i>Brownsville</i> —A Lady, thank-off'g, F. S. B., Chi.....	2	50
<i>Carbondale</i> —Little girls' fair, through Rev. J. A. Starr, Rector of Trinity, Af.....	5	00
<i>Lewistown</i> —St. Mark's.....	3	00
<i>Muncey</i> —St. James's, $\frac{1}{2}$	11	02
<i>Paradise</i> —All Saints.....	8	00
<i>Philadelphia</i> —Epis. Fem. Inst., a few pupils, Fem. Sch. Building, Chi.....	12	75
Christ.....	40	00
Evangelists, Chi.....	5	00
St. Luke's.....	81	02
St. Peter's.....	50	00
Mediator, Chi.....	13	00
<i>West Vincent</i> —St. Andrew's....	4	00

257 70

MARYLAND.

<i>Anne Arundel</i> —St. Stephen's... 5 00		
<i>Baltimore</i> —Ascension S. S., Fem. Sch. Build., Chi.. 15 00		
Christ, $\frac{1}{2}$, Af and Chi..... 20 00		
St. Peter's, a member, $\frac{1}{2}$ 75 00		
<i>Carroll Co</i> —Holy Trinity..... 2 50		
<i>Frederic</i> —All Saints, a Lady, Chi., Gr., Af., Const., each 50 cts., \$2; Chi., \$60..... 62 00		
<i>Georgetown</i> , D. C.—Christ, Fem. S. S., for Church at Cape Palmas, Af..... 33 00		
St. John's, W. G. Ridgeley, Esq., ed. 2 children, Chi.. 50 00		

<i>Prince George</i> —Holy Trinity.. 6 00		
St. Matthew's..... 21 00		
Zion..... 24 12		
<i>St. Mary's</i> —St. Andrew's, $\frac{1}{2}$... 10 00		
<i>Washington, D. C.</i> —Trinity, Cavalla School House..... 100 00	423	62

VIRGINIA.

<i>Alexandria</i> —St. Paul's Fem. Sch. Building, Chi..... 55 00		
Christ, F. S. B., Chi., \$50; Young Ladies' Bible Class F. S. B., Chi., \$6; Africa, \$10; Genl., \$20; Mrs. W. G. C., ed. Chi., \$12 50.. 98 50		
<i>Antrim</i> —St. John's, F. S. B., Chi..... 67 00		
<i>Buchanan</i> —Trinity, do..... 22 75		
<i>Brunswick</i> —St. Andrew's, do.. 5 00		
<i>Charlestown</i> —Zion, of which S. S., \$5 46, do..... 45 46		
<i>Charlottesville</i> —Christ, F. S. B., Chi..... 44 00		
<i>Columbia</i> —Smith, do..... 5 00		
<i>Culpepper</i> —R. H. Cunningham, General..... 10 00		
<i>Cumberland</i> —St. John's, several members, F. S. B., Chi.. 3 00		
<i>Da'e</i> —Trinity..... 10 00		
<i>Fairfax Co</i> —Theol. Sem., Alexandria, Miss., Ass.; Gr., \$37 25; Af., \$23 45; ed. W. Sparrow, Af., \$10; for Fem. Sch. Building, Chi., \$190..... 260 70		
<i>Fauquier, Leeds</i> —F. S. B., Chi. 10 00		
<i>Fredericksburg</i> —St. George's, Fem. Sch. Building, Chi.. 50 00		
<i>Goochland</i> —St. Paul's, \$8; Miss Grubb, \$5; Cathe. Taylor, \$4, do..... 17 00		
<i>Hanover</i> —St. Martin's, do..... 20 00		
<i>Hampton</i> —St. John's, do..... 19 13		
<i>Kanawha</i> —St. John's and St. Luke's, Fem. Sch. Build. Chi..... 10 70		
<i>King George</i> —Do..... 141 65		
<i>Lancaster</i> —Christ, do..... 5 00		
<i>Latimer</i> —W. Stevens, do... 5 00		
<i>Lexington</i> —Col. Smith, do... 10 00		
<i>Lynchburg</i> —St. Paul's, do... 36 44		
<i>Lunenburg</i> —St. Paul's, do... 14 00		
<i>Meade Parish</i> —do..... 34 00		
<i>Marshall County</i> —Trinity, do. 5 00		
<i>Martinsburg</i> —Trinity, of which S. S., \$9 45, and needle earnings of 4 little girls, \$2 75; Fem. Sch. Build., Chi..... 31 25		
<i>Millwood</i> —Christ..... 40 00		
<i>Middletown</i> —St. Thomas's, of which Cold. congregation, for Africa, 50 cents; do., \$1 50..... 2 00		
<i>Norfolk</i> —R. G..... 5 00		
St. Paul's, F. S. B., Chi... 65 00		
Christ, do..... 128 37		
<i>Northampton</i> —Hungar's Par. do. 20 00		
<i>Old Point Comfort</i> —Centurian, Fem. Sch. Building, Chi. 21 00		
<i>Orange</i> —St. Thomas's, do..... 20 00		

<i>Petersburg</i> —Grace, Fem. Sch.		
Building, Chi....	\$21 00	
do., S. S., ed., Af., 20 00		
do., Girls' Fair, F.		
S. B., Chi.....	5 00	
		46 00
St. Paul's, Fem. Sch. Build.,		
Chi.....	27 50	
<i>Portsmouth</i> —St. John's, do....	19 00	
Trinity, ...	20 00	
<i>Port Royal</i> —St. Peter's, do....	72 00	
<i>Prince Wm</i> —St. James's, do....	19 00	
<i>Richmond</i> —Monumental, do....	46 65	
St. James's, do....	46 00	
St. Paul's, do....	117 23	
<i>Salem</i> —Trinity, do....	30 00	
<i>Shepherdstown</i> —Trinity, do....	30 00	
<i>Staunton</i> —Trinity, do....	50 00	
<i>Smithfield</i> —Christ, do....	8 00	
<i>Southwick</i> —Lower S. Church, ...	19 00	
<i>Spottsylvania</i> —Per Rev. D. M.		
Wharton.....	8 00	
<i>Warrenton</i> —St. James's Fem.		
Sch. Building, Chi.....	9 00	
<i>Westmorland</i> —St. Peter's, for		
Cavalla School House....	12 00	
<i>Westover</i> —Per Rev. Mr. Leavitt,		
Fem. Sch. Build., Chi....	20 00	
<i>Wheeling</i> —St. John's, do....	5 00	
<i>Wood Co</i> —Trinity.....	5 00	
<i>Miscellaneous</i> —Dr. Thornby, U.		
S. N., \$5; Rev. W. H.		
Pendleton, Chi., \$5;		
Miss. Meeting at Alexan-		
dria, Fem. Sch. Building,		
Chi., $\frac{1}{2}$, Af., $\frac{1}{2}$, \$90; friend,		
through Rev. C. Mann,		
\$5; friend, through Robt.		
Randolph, Esq., \$5.....	110 00	2061 33

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena, ed. Chi.,		
\$15; Fem. Sch. Building,		
Chi., \$71 32; Af., \$24 50;		
Lad. Miss. Soc., \$93;		
Mrs. Mary Barnard, ed.		
Chi., \$25; Miss S. J. B.,		
Ann. Con. Miss. Sch.,		
Chi., \$25; R. W. B., do.,		
\$25; Miss. S. B. B., do.,		
\$25; E. R., do., \$25; J.		
J. S., do., \$50; J. J. S.,		
Fem. Sch. Build., Chi.,		
\$25.....	403 82	
<i>Charleston</i> —Grace, Jubilee....	235 00	
St. Michael's.....	13 15	
<i>Cheraw</i> —St. David's.....	20 00	
<i>Columbia</i> —Trinity.....	24 25	
<i>Edgefield</i> —Trinity.....	10 00	
<i>Prince William</i> —Sheldon, a		
member, thankoff'g, \$50;		
Mrs. C. E. Leverett, Af.,		
\$5.....	55 00	
<i>Wilton</i> —Gr., Af. and Chi.....	60 00	
<i>Miscellaneous</i> —General.....	0 64	821 86

NORTH CAROLINA.

<i>Raleigh</i> —Christ.....	15 00
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GEORGIA.

<i>Macon</i> —Christ S. S., Af.....	3 00
<i>Ogeechee Mission</i> —Fem. Sch.	
Building, Chi.....	5 00
<i>Savannah</i> —St. John, S. S., Chi.,	
\$12 50; Af., \$10.....	22 50 30 50

OHIO.

<i>Chilicothe</i> —St. Paul's.....	11 50
<i>Newark</i> —Trinity, Chi., $\frac{1}{2}$; Af., $\frac{1}{2}$	10 00
<i>Steubenville</i> —Anonymous, 8th	
Ann. payment, ed. Chi.,	25 00
<i>Toledo</i> —Trinity, $\frac{1}{2}$	5 00
<i>Worthington</i> —St. John's.....	6 00 57 50

MICHIGAN.

<i>Adrian</i> —Christ.....	2 00
<i>Clinton</i> —St. Patrick's.....	0 90
<i>Detroit</i> —St. Paul's.....	21 25
Mariner's, $\frac{1}{2}$	3 93
<i>Kalamazoo</i> —St. Luke's, $\frac{1}{2}$	3 33
<i>Tecumseh</i> —St. Peter's.....	2 10 33 51

ILLINOIS.

<i>Peoria</i> —St. Paul's, S. S.....	10 00
<i>Ypsilanti</i> —St. Luke's, $\frac{1}{2}$	2 50 12 50

INDIANA.

<i>Madison</i> —Christ.....	17 00
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TEXAS.

<i>Austin</i> —Epiphany.....	6 00
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WISCONSIN.

<i>Green Bay</i> —Christ, Af.....	5 00
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MISSOURI.

<i>St. Louis</i> —St. John's, Af.....	3 00
<i>Miscellaneous</i> —James Points,	
Esq.....	600 00
Dividend on Legacy of late	
Hanford Smith, of New-	
ark, N. J., $\frac{1}{2}$	209 12 809 12
Total.....	\$5,844 77

NOTE.—In the List of Contributing Parishes, appended to the Annual Report in the last number, the Contributions of the Diocese of New-York should have been summed up \$3,722 54.





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